

CHRISTIAN FEMINISM

BY

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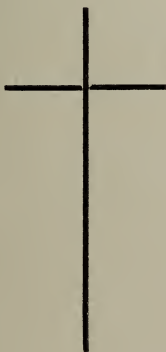
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AT

LORETTO COLLEGE



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Baccalaureate Address,
delivered by
Doctor F. V. Corcoran, C. M.
at
Loretto College
Webster Groves, Missouri
June 4, 1919

Your Grace!

My dear Friends!

Permit me to call you all such to-day, rather than address you by any other term, for it is because we are friends of Loretto that we are assembled now, because we wish it well; and this benevolent love and friendship for Loretto is a pledge we are all animated with one sentiment, one mind and one heart, that we esteem it a privilege to meet within these College walls and to share in the gladness and triumph that they hold captive on this memorable occasion. Truly, then, our friendship for Loretto makes us all friends, and to me has been given the honor of expressing in your name and my own towards the College and its first proud graduates, the words that may in some measure portray the sentiments of our hearts and the significance of the occasion that brings us here.

To you, Loretto's honored graduates, this is an auspicious, a thrice memorable occasion; for to-day you occupy the front rank in the academic function that we have begun, you are the recipients of the first collegiate degrees conferred by this Institution, you have the enviable honor of sharing in this first triumph of your College, you have the proud position of standing in the forefront of a large host, we hope, of future graduates who will go forth from these halls to reflect glory on your and their Alma Mater and to advance the cause of true Christian womanhood throughout the length and breadth of our beloved America.

Shall I ask if you are happy to-day? Is there not ample evidence that no other feeling has a right to dominate? Does not nature herself, in all the charm that she so generously showers on beauteous Webster, give particular evidence (this afternoon of her desire to promote the general rejoicing? Does not your College Chapel wear a more than wonted garb of loveliness? Does not this eager gathering of interested spectators reflect in eye and bearing, the joy and gratitude that claim your hearts for their own? Your friends are here in goodly array; the dear ones of home surround you in unfeigned delight; your companions attend you with loving joy, from the tiniest aspirant after collegiate honors to the more intimate associates of your college life; your devoted teachers, the Sisters of Loretto are particularly here, glad, yet loathe to see you depart from the halls in which their influence has been so tenderly and constantly exercised; the clergy of our great Archdiocese are here be-

cause of their particular and individual interest in you and in your College; and lastly, His Grace, our Most Reverend Archbishop* has come to give you the merited trophy of your scholastic labors, the diploma that declares you worthy of the Baccalaureate of Arts. As the head of the Archdiocese, His Grace could not well be spared on such an occasion, one that marks an event of no passing importance in the educational development of the Church of St. Louis. He has, in addition, another title that makes his presence desirable and appropriate, for the Archbishop is a teacher too, the official teacher of the diocese, receiving his commission not from man nor the institutions of man, but from the divine Teacher, the Master Himself, Jesus Christ, and His Church. In the public exercise of that office he teaches the people the eternal truths and the ways of life from his Cathedral desk, he exercises it by fostering and encouraging the labors of his aids in the schools, by gaining the good-will and cooperation of the people for the promotion and success of our educational establishments; and to-day he will exercise it by imparting to you graduates your first post-graduate lesson.

Happily, then, it is not for me to assume that position now habitual though it be, and I may turn the more prof-

CONGRATULATIONS TO LORETTO COLLEGE AND ITS FIRST GRADUATES

itably to my immediate purpose of picturing the meaning of this event and of congratulating those who have awaited it, who now welcome its coming and who will long cherish the happy memory of it. First of all, permit me in the name of all present, to tender a word of felicitation to the College and its Faculty. For Loretto this is the brightest, gladdest day in its young history, it witnesses the first evidence of the success of its work, it is gathering its precious first fruits, sending forth with full approval its first graduates, its finished product,—a Christian young woman, ready to face and cope with life's realities buoyed by the high hope that a painstaking, intelligent training and preparation can inspire and sustain. To-day, Sisters, you may justly look back with satisfaction over the trying task of organizing so great an undertaking, of attempting pioneer work in a field that called for heroic courage and unflagging enthusiasm. Your plan has been submitted to the test of experience and it works, your efforts have achieved their first measure of success; and if, in the words of the Psalmist, you

*The Most Rev. John J. Glennon, D. D., Archbishop of St. Louis.

went forth wet with the tears of sacrifice to "cast the seeds," to-day you "come with joyfulness carrying your sheaves." Gladly, therefore, do we congratulate Lorelto to-day and bid it write upon its record in golden letters the history of this event.

To you, our Graduates, congratulations are particularly due for it is primarily on your account that this inspiring scene is being enacted, you are the central figures in this solemn celebration. For you it means the gaining of the crown, a well-merited crown, that heaven-born Wisdom places upon your brow as a token of your loyal and undivided devotion, of a race well run, of a victory won. To-day you see your hopes fulfilled, your aspirations realized, your immediate goal reached; and the symbolic laurel wreath is yours to wear, that all the world may know that you have "loved the light of wisdom" that you have preferred her before all, and have found innumerable richness in her hands, for she is the "brightness of eternal light, the unspotted mirror of God's majesty and the image of His goodness."

The degree of the Baccalaureate which is conferred upon you to-day stands specifically for the successful completion of your College Course for four years of unremitting work in the pursuit of the Arts, in the study of language, mathematics, physical science, history and philosophy, all permeated with the spirit and light of Christian truth. There are other degrees that indicate further progress, but this is an important mile-post along wisdom's path. You are fortunate, indeed, to have reached it; to many the opportunity, and to many the ability is lacking to go thus far. But you have finished the course and now you stand better equipped to do the task to which God calls you. You stand on the threshold, with your eyes gazing out upon the world, but not without a natural craving to look back again upon the days that are now brought to a close. Hope and memory attend you to-day, and their presence is truly welcome. Gazing back your heart is filled with the visions of the past, memories that are bright and joyous but tinged also with a gentle melancholy, because the years that are gone are henceforth to be but memories. You think of the days when you began your college career and saw what seemed a long steep path before you; you recall each jewelled year, its incidents, its conclusion; you think of those who associated with you, your teachers and your companions, and to-day this recollection will be a check upon the excess of your joy. You have formed ties, that are the stronger because not so numerous, ties that are hard to sever, ties that bind the heart of the eldest daughter of the Lorettine family to her younger sisters and to those who have shared in a mother's privilege and responsibility. Do not sever them now, let the bond persist, let

there be continuity between the past and the future welded by this precious hour, let happy memories endure, let your recollections of the scenes from which you go forth to-day be an ever-abiding joy and one of the sweetest blessings of the passing years.

May I not be permitted to direct your gaze, my friends, on towards those approaching years? Our grad-

LOOKING AHEAD. COLLEGE GRADU- ATES AND FEMINISM.

uates too are carrying their sheaves to-day with gladness; an abundant harvest has been reaped, but it is not for consumption, it is only the material for fruitage in a later season. Thus, the present joy and the retrospect of memory are not sufficient; it is the thought of the future that gives this day and ceremony a meaning and a seriousness that underlie the song and music of the hour. And what has that mysterious future to say to us now? For her whose lot it is to spend the coming years in the silent watches of conventual life, the future holds out the prospect of generous, unselfish service in the path of religious obedience, of holy consecration to the task of instructing young hearts and minds unto truth and justice,—and the problems of that future call for no discussion now. This ceremony evidences a desire and a token of complete equipment for the task attached to God's special vocation. On the other hand, for her and, presumably, for the majority who shall come after her, for all those who are to leave the subdued and delicately tinted atmosphere of chapel and cloister to go out into the garish light of the world's realities, to cope with life's elusive problems, the future is a question of supreme importance. The goal reached to-day is a provisional one, and no greater mistake could be committed than to rest satisfied with what has been thus far accomplished and to fail to build upon the foundation that has been laid. The task is not done, it is never done, and the years of accomplishment are still spread out alluringly in the future. The graduate of to-day, then is about to enter upon a new stage of her life's journey; she goes forth, such is our hope, to find her place and task in the world's busy hive, to become a success and not a failure by what she will be and do, she goes forth to illustrate and realize the purpose for which this institution has begun its career, to become a competent, well-equipped member of Christian society.

And what is the meaning of all this? What is the successful woman, the ideal of Christian training, what is her mission, her work, her destiny?? A vast question, truly; nor can we attempt a complete answer to the

complex problem. At the same time the question is there, clamoring for an answer, and we can not in fairness ignore it without assuming responsibility for grave consequences that may result from this criminal deafness. Feminism, the woman question, is to-day no mere academic topic; it is a living, burning issue with implications and complications that reach out and into every department of modern life. Throughout the world and here in America as much as elsewhere, the cry has been raised and campaigns have been inaugurated to secure to woman her rights, to give her ample opportunity to find her proper place in life, in the world of business, in education, in politics, in marriage, in the professions, in a word, to give her a fair field in every department of complex modern society.

At the present moment, the political phase of the question has assumed unprecedented importance, and

EXISTENCE OF WOMAN QUESTION.

DIFFERENT ATTITUDES TOWARDS IT.

woman suffrage has become the cry of the hour. The emancipation and liberation of the individual are the goals to which the movement seems to tend, that the woman of to-day may obtain her lawful place and needful opportunity to live a richer, fuller life. Will it not be natural to ask what is the attitude of a Catholic College for women towards these questions? But before answering, it must be noted that there are various ways of stating the question of woman's demands, various conceptions of the goal to be reached, the end to be pursued. And in giving an answer, is there any anomaly in the statement that the very fact of a Catholic College for women is as tangible an evidence as may be found of sympathy for woman's true interests, for her advancement and perfection? The desire to offer her every opportunity for mental and spiritual growth is at the very soul of such an undertaking, and the cause of feminism can gain no better ally than will be found in the teaching and practice of Christian principles.

The attitude of those who would ignore the very existence of the question can merit only condemnation. Those whose answer is an amused smile, easy and flip-pant ridicule or violent denunciation of the whole idea can be excused only on the plea that past experience has already given a satisfactory solution to every problem concerning woman's status and destiny. Such a supposition rests on the other fallacy that reason has already taken possession of its ideal in the social order, that society is no longer capable of progress, of betterment.

How absurd is such a supposition, the last four years of conflict and upheaval too clearly demonstrate. Has not the social fabric been torn asunder, the social edifice shaken to its very foundations, are not men and nations to-day struggling with the too heavy task of social reconstruction? And in the face of all this, can any sane man seriously say that the social problem does not exist that the part of it that concerns woman is already settled? No, my friends, and as long as there is still room for advancement in society at large, so long will the question of woman's place, and of man's place in society await its final answer.

The present development of the woman question owes its rise to an economic crisis, it was at the beginning a

ORIGIN AND PRESENT DEVELOPMENT OF WOMAN QUESTION.

question of food, of securing a material livelihood. The general introduction of machinery into every department of industrial and commercial life during the past century so modified and disturbed the conditions of life as to demand a radical readjustment. Woman had been forced to provide for herself, or to help provide for the maintenance of the family. Home life became disturbed, marriage more difficult and less attractive; and by degrees women have realized their capability of securing a measure of economic independence never before dreamed of. What was at first a hard and cruel necessity has been gradually changed into an ideal, to-day theory supplants condition; and we have the conscious desire and purpose of securing moral, and political independence as well. Truly the issue has gone far beyond its original starting point and now it is necessary to deal with it not as it was, but as it is. Still, it is well to know the origin of a movement as important as this, especially when there is an inclination to attribute it to some other principle or idea that in the hands of certain advocates is endeavoring to gain control of the movement and to take to itself whatever credit may result from its advancement. Unfortunately, it must be admitted that the religious or Christian idea is given little prominence in the program of those who are making the loudest claim to public notice in the feminist cause to-day, particularly in the realm of political activity. The demand for Suffrage finds not its most ardent supporters and workers among those whose lives are permeated with the influences of religion. This statement is one merely of fact, nor is it in condemnation of suffrage nor of the attitude of those who in harmony with their inner selves remain aloof from the discussion. Still, the

situation demands the positive concurrence and infusion of Christian ideas if it is not to lead to ruinous consequences for society, for religion and for woman herself.

That there is an irreligious, anti-Christian current in the contemporary feminist movement can scarcely be

THE ANTI-CHRISTIAN CURRENT IN PRESENT-DAY FEMINISM.

gainsaid, but that circumstance does not justify condemnation of the cause. That there have been mistakes, excesses, even absurdities in the activities of its advocates; that some of them have seemingly unsexed themselves, becoming neither men nor women, but ungendered militants, is not astonishing. In every display of enthusiasm something similar may be noted; to launch out into the free spaces of the air is no easy matter,—there may be no obstacle to impede unrestrained action, but there are no parapets, no rails on which to lean for support, no safeguards against the danger of losing for the time our sense of direction and equilibrium. It is quite easy to say: “Everything is all right,” which is not true; and it is easy to say: “Everything is all wrong”—which is both false and foolish. The difficulty is in determining the golden mean in judgment and conduct, and it is never found in hasty judgment,—even about feminism. There is what is styled Revolutionary Feminism, and it is easy to put it in opposition to Christian Feminism, but there is a Christian Feminism: and this is it that we must help to prevail, not by an unsympathetic antagonism to the whole idea in theory and practice, but by a sane and enlightened enthusiasm, by making the truth more attractive and persuasive than error, by setting up a genuine ideal instead of a counterfeit, by keeping in close touch with the realities of facts and following the clear light of dispassionate reason. Even among the leaders who are not consciously inspired by distinctively Christian ideas there is much generosity and disinterestedness, and woman in the aggregate is less gross, less material than man. Where good faith abides, idiotic derision and illogical sophistry ill become the male of the species in his relation to the sex to whom he owes his life, and no Christian would dare to make his own the flippant statement of Schopenhauer about the long hair and the short brain of woman, or that of Proudhon, that woman is but a diminutive of man, “a sort of middle term between him and the rest of the animal kingdom.”

While recognizing the good in feminism and the need of patience in dealing with its excesses we can not pass

WOMAN OUTSIDE OF CHRISTIANITY

over the charge that comes from the anti-Religious element that Christianity is in the way of woman's progress, rights and perfection. On the contrary, we maintain vigorously that before Christianity and outside of it there is nothing to which woman can point as an auxiliary, that whatever emancipation there has been, whatever exaltation, has resulted from the force and play of Christian ideas and no others. In pre-Christian times, woman did not possess the rank of a human person. Custom, philosophy and religion all were leagued against her, and with rare exception she was treated as a thing, or at best, as an institution; but never as a person, as a being endowed with a destiny, inalienable rights and responsibilities. Even when, for instance, she occupied a position in the religious organization as a Sibyl or a Pythian oracle, it was a question not of personal conscience but of nerves. The Spartan equality of the sexes was the shameless animalism of the gymnasium, with not a thought of womanhood for its own sake. All paganism, even at Athens and Rome in their palmiest days, presents the same disgusting picture, and if that is the ideal of any group to-day, let us have none of it. The ancient world has no lessons to teach us except in a negative way, for even among the most advanced of them the husband could treat his wife merely as a piece of property that he was free to sell, to bestow upon another, to bequeath in his will. In China, woman was not admitted to have a soul, she might not enter into the temples to adore, she might and must adore—her husband, who could put her away for most trivial faults. Hindu women were buried alive with their husbands, a tragic symbol of married unity. As to pagan philosophy, the same sad story is repeated in its pages. In the tables of Pythagoras, woman was placed in the second column along with darkness, chaos and evil; in the Platonic metempsychosis, the man who sinned was reborn a woman, the woman who sinned was reborn a beast. And the great moralist Epictetus counselled husbands to look upon their wives as pretty shells, a fair flower picked by chance along the river bank, but not as anything to which his heart should cling: in a word the verdict of ancient thought is simply this—man has a personal destiny, woman has no destiny but through man; man exists, woman coexists, woman belongs to man as truly as the animal that he tames and the slave that he commands.

Christianity, and it alone, rid the world of this sentiment; not utterly, indeed, but it has condemned it.

WOMAN IN PAST CHRISTIAN AGES.

decreed its death and awaits but the evolution of social morality to carry out the decree. What a contrast is Christ's own attitude towards woman to that of paganism!

If he makes any distinction, it seems to be in her favor, to give her a larger share in the divinity that is His. See Him at Jacob's well explaining the very essence of His sublime doctrine to the Samaritan woman; see Him conversing with Magdalen, witness his attitude toward the sinner whom he encourages not by the scornful pity of the sages but by a confident appeal to her moral conscience. See Him in his ineffable love and honor for her whom he chose as the very select instrument to co-operate in the mystery of the Incarnation. Even His apparent severity to woman is a tribute to her as a sharer in the immortality that He came to restore to our race. Women are associated with Him throughout his public ministry so far as the custom of the time permitted; a group of them attend him and enable Him by their service to deliver the message of eternity without encumbrance. They follow Him to Calvary, listen to His last words and on the morrow of the Resurrection will be the chosen heralds of His triumph. In Christ's kingdom, He tells us, there is neither male nor female, but both are as the angels of heaven, and St. Paul proclaimed the principle of Christian emancipation in unmistakable terms: "In Christ there is no distinction of Jew or Greek— — of Gentile and Barbarian, bond or free, male or female, for we are all one in Christ Jesus." No wonder women took to Christianity, and turned to the warm sun of the rising Gospel as a deliverance from the heartless atmosphere of paganism. Henseforth woman shall be a slave no longer, her personal dignity is guaranteed, and the history of Christianity during the days of its gigantic growth is paralleled by the history of woman's rise in the scale of civilization. During the middle ages, as a counterpoise to feudal despotism and the survival of the law of might among the recently converted nations, chivalry makes its appearance. It was not the ideal state that some imagine, but it was an approach to it, it was a palliative, relatively very good, a feminist triumph as well as a religious triumph, an offshoot of the sincere devotion of strong men to the "Lady Mary," heaven's queen, the valiant knight's celestial champion, whose sweet influence secured for her earthly sisters the respect and worship and favor of hearts that hitherto were strangers to tenderness. This mystic love curbed brutality, and if it did not secure for woman all her rights, at least it opened the door to justice and gave promise of better days to come.

If that promise was not more speedily and fully realized, whose is the responsibility? The canonical legislation of the days of fervent faith sought the moral elevation of woman, securing her rights in marriage and her lawful place in the home; it acknowledges the moral equality of the sexes and promotes their social equality.

Even the famous right to vote was granted by the Church to women who lived in religion and elected their own superiors; and it has happened, as in the days of St. Brigit, that men were placed under a woman's rule.

On the other hand, every subsequent departure from authentic Christian truth, either by the gate of heresy,

THE RENAISSANCE, EARLY REFORMATION AND MODERN INFIDELITY

or unbelief, or by that of neo-paganism has meant a lowering of woman's dignity and status. Go back to the Renaissance, and in the sensual flattery of its records, in its Dialogues and Decamerons, you will readily find contempt and scorn for women written on every page. These flatterers held the whip of satire in one hand and the incense of adulation in the other, to scourge the soul and worship the flesh of the idol they inwardly despised. Go back to the Reformation, and read the fifty Protestant theses upheld in one year at Wittemberg to disprove the personal dignity of woman. Ask Luther himself what he thought of her. He answered that we must bring back to Christian civilization the hardness of heart of the Mosaic days, that religion demanded woman's subjection, that she should honor man, fear him, listen to him, be subject to him and obey him without question or complaint. He destroys the marriage bond, sets up the principle of polygamy, refuses young girls the advantage of instruction, and calls dangerous and chimerical the demand of his contemporary the Catholic humanist, Vives, that both sexes should have an equal chance at education. Go back again to the degradation of the infidel 18th century, and you will witness a similar scene. to the Revolutionary days of '89, and no cry of relief is heard, no concern for woman's rehabilitation is evidenced. And in the face of all this, is it not astounding to hear some anti-Christian feminist in our day charge our religion with contempt for woman, with the crime of degrading her and relegating her to the lowest ranks?

There are specific complaints sometimes alleged, based on texts or phrases of Scripture hastily or superficially interpreted on some unkind sayings of the Fathers about the women of paganism, on the Church's doctrine of celibacy, on its refusal—for sound practical reasons—to admit woman to the priesthood; but these objections need not frighten us nor have they been left unanswered. If I may illustrate with one instance which will serve as a sample of the rest? It is commonly charged by writers who are opposed to the Christian idea in social programs that in the year 585 a council of bishops was held in the city of Macon and that a debate arose among the prelates

whether or not woman was a human creature and had a soul! A strange council indeed! These learned bishops had never heard of a woman called the Virgin Mary, they never had consulted a liturgical calendar, they never had administered to women the regenerating sacraments that demand exalted sentiments in the worthy recipient! The truth is simply, that in the Acts of the Council there is no reference to anything of the kind, but there is a story given by St. Gregory of Tours to the effect that there had been some discussion at the Council, of the gender of the word "man," whether the Latin "homo" was used in the Bible in both the masculine and feminine, a discussion purely philological, which in its conclusion was decided in the affirmative. Such is the story going the rounds to prove that the bishops of the olden days taught that woman had no soul!

If the Christian religion has not completed its work, and has not secured for woman in the order of facts all

PLACE OF THE WOMAN QUESTION IN THE CHRISTIAN PROGRAM.

that she claims that she is entitled to, it is because it has had to deal with facts and with human beings whose response to her influence is imperfect and slow. Religion's task is primarily moral rather than social, its immediate goal is not to modify social forms, but to sanctify souls. And because this is essential, she strives for its immediate realization. For the rest she must be satisfied to cooperate indirectly and patiently, in the assurance that if she makes men's hearts better, all that pertains to man's institutions will sooner or later yield to the uplifting influence that she has brought into the world. Thus her first task was not to emancipate woman but to sanctify woman; and to sanctify man too in the exercise of those powers which social facts had conferred upon him. Man's autocracy, in so far as it means oppression of conscience, the Church condemned at once because it was an affair of the moral order; man's autocracy in so far as it is a social institution, a form of government, the Church tolerated as it tolerates the various forms of national governments to-day. What the Church has done, has been done in the face of formidable obstacles; what she has not succeeded in doing, is because of the heart of man, and for such a difficulty there is no radical and immediate solution. But her work will go on, for it is a divine and a human work; man's law is a dynamic law, and as long as man collaborates with God, he will advance in Christian civilization, and will draw nearer and nearer to perfection in his personality, his customs, family affairs, national and

inter-national relations, in all the forms of social life. Christianity is no opiate, the Church no Castle of Indolence; our religion is a viaticum and compass to guide and further our progress,—at times it may counsel a measure of slowness, but stagnation,—never.

Woman's cause finds its truest ally in the doctrine and religion of Christ. Its distinctive teaching,

CATHOLIC CONCEPTION OF WOMAN'S STATUS AND RIGHTS.

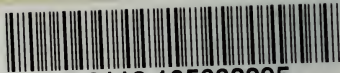
in opposition to all the philosophies and religions that are of other origin, is that woman is a person, not a thing. It labors and will labor to save the personality of woman, to secure for her a maximum of conscience and personal responsibility, the very essence of the democratic idea of to-day. She is not made for man, but has her own destiny as an individual; and for the same reason, she is not made for the family in a sense that would deny her own individual destiny above that of the family. The family is made for her, as it is made for man, since every human institution must function for the benefit of the individual person, who alone has an absolute and definitive value. Sacrifice is good, and women are masters in the art of sacrifice; but there is more than sex in human nature, and personality, which is more,—one's individual destiny, can not be sacrificed. If Catholic writers and speakers insist forcibly upon the duties of home life and the special work of woman in preserving and upholding the home, it is not because they ignore the value of women as an individual, but because they must struggle against prevailing conditions to-day. The home must be preserved and it cannot be preserved without woman's high devotion and universal genius. For the vast majority it does and must come first as the field in which woman is to work out her destiny and this truth cannot be emphasized too strongly. We have come upon the days of the precarious "post-Christian" family, with its easy divorce, its contempt for parenthood and its infallible menace to society at large. There can be no social progress for the group or the individual without the home; this is one of the fixed points and doctrinally, the position of Christianity is completely and unmistakably established on this fundamental subject. Yet, religion does not intend to limit the horizon of woman's life; for some, both in the cloister and out of it, the home cannot be the sphere in which they are to work out their destiny; and for those whose primary obligations in the practical order are to the family, once they have been fulfilled, it is arbitrary and wrong to say that no other interests may merit or receive attention. If neces-

sity or expediency dictate, woman may and must go into a wider field for her own possible benefit, the good of the family and of society at large. What women can undertake and accomplish in this vaster sphere can be settled only by experience, by facts and not by theory. Let her test her capability, but in harmony with the facts, remembering that she is ever woman, and as such has duties which are imperative, duties to be fulfilled before there is any room for purely elective interests. If the Christian spirit is ever in opposition to the woman movement it is where that movement has developed into a feminism that is onesided and selfish, a struggle between the sexes, a tendency to suppress the natural division of labor, to exile woman away from the home utterly and to cast her into public life on a level with competitive man. But if feminism means the more effective emancipation of woman's moral personality, a fair field to develop its worth, and equal opportunity to cooperate with man in every available field for the good of humanity, then Christianity is for it and ever has been. Endowed with the same inherent rights, subject to one and the same moral law, equal indeed before God, yet each unlike the other, each with characteristic aptitudes and distinctive roles, men and women will, with religion's approval, labor not for the suppression of the other, but together for the common good. Neither slavery nor tutelage, neither tyranny nor autocracy, but justice and truth and patience withal, to accept the laws of life, to proclaim the rights of the ideal while remembering the rights of the real, building wisely and solidly with ardor of soul and clearness of vision the perfect social structure that has its foundation on earth, but its cross-crowned pinnacle piercing the heavens.

That this glorious task may be accomplished, many things are necessary, but education is preeminently neces-

FEMINISM AND EDUCATION

sary; well-instructed, well-trained, well-developed men and women are indispensable, and women no less than men. That they may not be wanting, institutions such as this are founded, functions such as to-day's are arranged. To you, the friends of Loretto, may I not appeal to-day to prove your friendship for it and the cause for which it stands by your effective cooperation in its work? Loretto asks your confidence and your support,—your confidence, by sending your daughters in ever growing numbers to receive here the education that will fit them for their career in life, that we may have leaders able to command a following, women conscious of their responsibility and their opportunity. Let them come here and crowd these welcoming halls and not seek the



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ways of wisdom amid influence and
share to all that you pare. In the
daughters of your hearts and home. Your support is
necessary too, and Loretto counts on the friends of free-
dom and of faith to come to its assistance in the meas-
ure circumstances render possible. No cause is more wor-
thy of your help, and help must come to enable it to se-
cure the material equipment needed to continue and de-
velop its work, to accomplish the full purpose of its in-
ception.

And now, I am done. If I have imposed upon your
friendly patience, let our love for Loretto plead my cause.
To her graduates who are about to receive their coveted
degrees, we renew the expression of our congratulations;
that the one may go on zealously and successfully en-
gaged in the work of her vocation of cultivating the moral
personality of her precious charges; that the other may
carry away the assurance that the farewell she hears to-
day is not the severing of ties, but a pledge of loving inter-
est and of hope that life may deal gently with her, that
she may exemplify in fullest measure during the coming
years the value of sound Christian education, and that
her influence may tend to shed lustre on her Alma Mater
to promote the true welfare of her sex, the honor of her
country, and the glory of her God.

